verse had not its original from any understanding nature; but that mind and understanding itself, as well as all things else in the world, sprung up from senseless nature and chance, or from the un-guided and undirected motion of matter. Which is therefore called by the name of nature, because whatsoever moves is moved by nature and necessity ; and the mutual occursions and rencounters of atoms, their *plagce,* their strokes and dashings against one another, their reflections and repercussions, their cohesions, implexions, and entanglements, as also their scattered dispersions and divulsions, are all natural and necessary; but it is called also by the name of chance and fortune, because it is all unguided by any mind, counsel, or design.

Wherefore, infinite atoms of different sizes and figures, devoid of all life and sense, moving fortuitously from eternity in infinite space, and making successively several encounters, and consequently various implexions and entanglements with one another, produced first a confused chaos of these omnifarious particles, jumbling together with infinite variety of motions, which afterward, by the tugging of their different and contrary forces, whereby they all hindered and abated each other, came, as it were, by joint conspiracy, to be conglo^-merated into a vortex or vortexes; where, after many convolusions and evolutions, molitions and essays (in which all manner of tricks weref tried, and all forms imaginable experimented), they chanced, in length of time, here to settle, into this form and system of things, which now is, of earth, water, air, and fire; sun, moon, and stars; plants, animals, and men ; so that senseless fttoms, fortuit-